# *My Sincere Advice to Ahlu-s-Sunnah wa-l-Jamāʿah*

Imām Muqbil b. Hādī al-Wādiʿī

Dār as-Sa'ādah
دار السعادة

# *My sincere advice to Ahlu-s-Sunnah wa-l-Jamāʿah*

Imām Muqbil b. Hādī al-Wādiʿī {رَحِمَهُ ٱللَّهُ}

# Introduction

Verily, all praise is due to Allāh. We praise Him, seek His help, and seek His forgiveness. We seek refuge with Allāh from the evil of our own selves and from the evil consequences of our deeds. Whomever Allāh guides, none can misguide; and whomever He leaves astray, none can guide.

We bear witness that there is no deity worthy of worship except Allāh alone, without partner, and we bear witness that Moḥammad is His servant and messenger.

*To proceed:*

We praise Allāh for allowing us to participate in the preservation and spreading of the pure *Sunnah*, and for facilitating the translation of this valuable treatise, which addresses one of the most pressing issues of our time: the emergence of discord and division among *Ahlu-s-Sunnah.*

This work, authored by the noble Imām, Shaykh Muqbil b. Hādī al-Wādiʿī {*Raḥimahullāh*}, is not a critique of personalities or a commentary on factions. Rather, it is a sincere *Naṣīḥah* — rooted in knowledge, humility, and prophetic guidance — aimed at guiding the *Ummah* back to clarity, unity, and mutual respect within the framework of the *Qurʾān* and the authentic *Sunnah*, upon the understanding of the *Salaf.*

In an age where many confuse differing on methodology with enmity, and where the language of harshness has overtaken the spirit of brotherhood, this concise treatise serves as a call for perspective, restraint, and prioritization of the greater good.

We encourage every student of knowledge, every preacher, every organizer and caller to Islām, and every sincere Muslim concerned about the state of the *Ummah*, to read and reflect upon this work.

It is a call to unity without compromise, to sincerity without confusion, and to revival upon the way of the early generations.

We ask Allāh to forgive our shortcomings in translating and transmitting the words of our scholars, and we ask Him to envelop the author, Imām Muqbil b. Hādī al-Wādiʿī {*Raḥimahullāh*}, in vast mercy and reward him for every heart softened and every rank unified through his words.

And may the peace and blessings of Allāh be upon our Prophet Moḥammad, his family, his companions and everyone who follows him, ﷺ.

Friday 16 *Dhul Ḥijjah* 1446H — 13 June 2025

# Who was Imām Muqbil b. Hādī al-Wādiʿī?

Imām Muqbil b. Hādī al-Wādiʿī was a reviver, a reformer (*Mujaddid*) of the *Sunnah* in Yemen during the 20th century — a fearless defender of authentic knowledge and a beacon of clarity in an age of confusion, partisanship, and sectarian ideologies. Born an orphan in the tribal region of Wādīʿah near Ṣaʿdah, his early life was marked by simplicity, poverty, and a relentless thirst for knowledge.

Driven by love for the ***Qur'ān*** and the authentic ***Sunnah***, he travelled across the Islamic world — from Yemen to Makkah, Madīnah, and Najd — seeking knowledge from some of the most prominent scholars of his time. He studied under luminaries such as Shaykh Ibn Bāz, Shaykh al-Albānī, Shaykh ʿAbd al-Razzāq al-ʿAfīfī, and Shaykh Ḥammād al-Anṣārī, excelling in *Ḥadīth* sciences, *ʿAqīdah* (creed) and *Naḥw* (Arabic grammar). Though he completed his studies in both the Faculty of *Daʿwah* and *Sharīʿah* at the Islamic University of Madīnah, he maintained that true merit lies **not** in degrees, but in *Ikhlāṣ* (sincerity) and sound knowledge.

Upon returning to Yemen, he founded the now-legendary institute *Dār al-Ḥadīth* in Dammāj, transforming a remote village into a global center of *Salafī* learning. In the face of hostility from both the *Shīʿah* of Ṣaʿdah and political authorities, he remained steadfast, confronting ignorance with knowledge and falsehood with prophetic clarity. What began as a humble gathering of a few students soon blossomed into a movement that attracted **hundreds of students from across the world — from Somalia to Belgium, from America to Norway and beyond.**

What set Imām Muqbil apart was not only his deep knowledge, but his sincerity (*Ikhlāṣ*), courage, and unwavering adherence to the way of the ***Salaf.*** He opposed *Taqlīd* (blind following) and passionately called to a proof-based Islām rooted in understanding and implementation. His criticism of the people of innovation (*Ahl*

*al-Bidʿah*) was never driven by *Ḥizbīyah* (partisanship), but by loyalty to the *Sunnah* and love for the *Ummah*.

He authored numerous works, such as *al-Makhraj min al-Fitnah* and *Ṣaḥīḥ al-Musnad mimma laysa fī al-Ṣaḥīḥayn* — and produced powerful refutations against deviant sects and modernist ideologies. Above all, he was a reformer of hearts and a cultivator of future scholars, many of whom continue his legacy to this day.

Shaykh Ibn al-ʿUthaymīn described him as a ***Mujaddid*** *(reformer/reviver)*, while Shaykh Rabīʿ said: *"Since the time of ʿAbd ar-Razzāq aṣ-Ṣanʿānī, no one has revived the Daʿwah in Yemen like al-Wādiʿī."*

He passed away in 1422H (2001 CE) in Jeddah and was buried in *al-ʿAdl* Cemetery in Makkah, near Imām ʿAbd al-ʿAzīz b. ʿAbdillāh b. Bāz and Imām Moḥammad b. Ṣāliḥ al-ʿUthaymīn.

May Allāh envelop him in mercy, raise his rank, and allow us to walk the path he lit; a path of sincerity, knowledge, and steadfastness upon the truth.

Imām al-Bukhārī {رَحِمَهُ ٱللَّهُ} recorded (in his *Ṣaḥīḥ*), volume 13, page 193 the following *Ḥadīth*:

**بايَعْتُ النبيَّ صَلَّى اللهُ عليه وسلَّمَ علَى السَّمْعِ والطَّاعَةِ، فَلَقَّنَنِي: فِيما اسْتَطَعْتُ والنُّصْحِ لِكُلِّ مُسْلِمٍ**

*The Prophet ﷺ dispatched me (Jarīr b. ʿAbdillāh) with the command of as-Samʿ (hearing) and aṭ-Ṭāʿah (obedience) and he ﷺ said:*

"*As far as you are able — and an-Naṣīḥah for every Muslim.*"

Imām Muslim {رَحِمَهُ ٱللَّهُ} documented—in his *Ṣaḥīḥ*—, volume 1, page 74, that the Prophet ﷺ said:

**الدِّينُ النَّصِيحَةُ**

**قُلْنَا: لِمَنْ؟**

**قَالَ لِلَّهِ، وَلِكِتَابِهِ، وَلِرَسُولِهِ، وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ**

"*The Dīn is an-Naṣīḥah (sincerity of purpose, loyalty, and integrity, and devotion— not mere advice).*"

*We asked:* "*To whom?*"

*He replied:*

"*To Allāh, for His Book, for His Messenger, for the leaders of the Muslims, and for their common folk.*"

That they distance themselves from the **causes** of *al-Furqah* (division) and *al-Ikhtilāf* (dispute). The ʿ*Aqīdah* (creed) of *Ahl as-Sunnah* is one, and their **unity** is **one**. Splitting and differing have **no** valid basis whatsoever — they arise only from ignorance, transgression, and the *Shayṭān*. In *Ṣaḥīḥ Muslim* it is stated:

إِنَّ الشَّيْطَانَ قَدْ أَيِسَ أَنْ يَعْبُدَهُ الْمُصَلُّونَ فِي جَزِيرَةِ الْعَرَبِ، وَلَكِنْ فِي التَّحْرِيشِ بَيْنَهُمْ

"*Indeed, the Shayṭān has despaired of being worshipped by those who pray in the Arabian Peninsula — but [he finds success] in stirring discord among them.*"

And disagreement (*Ikhtilāf*) is **evil**, as ʿAbdullāh b. Masʿūd {رَضِيَ ٱللَّهُ عَنْهُ} said — when ʿUthmān {رَضِيَ ٱللَّهُ عَنْهُ} led the people in prayer at *Minā* with four *Rakʿāt* (prayer units), he [b. Masʿūd] prayed behind him with four. Then he said:

*I prayed with the Messenger of Allāh ﷺ two Rakʿah, and with Abū Bakr two Rakʿah, and with ʿUmar two Rakʿah — and with ʿUthmān, at the beginning of his rule, two Rakʿah. Then he completed [the prayer to] four, so I followed him and prayed four.*

He was asked: *Did you not pray two [as you normally do]?*

He replied: *Disagreement is evil.*

This was reported by al-Bukhārī with this precise wording.

And in *Ṣaḥīḥ Muslim*, from Ibn Masʿūd {رَضِيَ ٱللَّهُ عَنْهُ}, it is reported:

The Messenger of Allāh ﷺ would straighten our rows in prayer and say:

ولَا تَخْتَلِفُوا، فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلِنِي مِنكُم أُولو الأَحْلَامِ والنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ

"*Do* ***not*** *differ, lest your hearts become divided. Let those of sound minds and maturity stand closest to me, then those after them, then those after them.*"

Al-Bukhārī {رَحِمَهُ ٱللَّهُ} narrated in his *Ṣaḥīḥ* from an-Nuʿmān b. Bashīr {رَضِيَ ٱللَّهُ عَنْهُ} who said:

The Messenger of Allāh ﷺ said:

لتُسَوُّنَّ صُفُوفَكُم، أو ليُخالِفَنَّ اللهُ بينَ وُجوهِكم

"*You shall straighten your rows, or Allāh will cause dissension between your faces and hearts.*"

And from al-Barāʾ b. ʿĀzib {رَضِيَ ٱللَّهُ عَنْهُ}, who said:

"*The Messenger of Allāh ﷺ would pass between our rows from one end to the other, placing his hand on our chests and shoulders, and saying:*

لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ

'*Do not differ, lest your hearts differ.*'

He ﷺ would say:

إِنَّ ٱللَّهَ عَزَّ وَجَلَّ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى ٱلصُّفُوفِ ٱلْأُوَلِ

'*Indeed, Allāh* {عَزَّ وَ جَلَّ} *and His angels praise those who complete the front rows.*'"

It was reported by Abū Dāwūd with an authentic chain; its narrators are those of the *Ṣaḥīḥ*, except for ʿAbd al-Raḥmān b. ʿAwf, and he has been declared trustworthy by an-Nasāʾī.

And in the *Ṣaḥīḥayn*, from Ibn ʿAbbās {رَضِيَ ٱللَّهُ عَنْهُمَا}, he said:

لَمَّا اشْتَدَّ بِالنَّبِيِّ صلى الله عليه وسلم وَجَعُهُ قَالَ " ائْتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لاَ تَضِلُّوا بَعْدَهُ ". قَالَ عُمَرُ إِنَّ النَّبِيَّ صلى الله عليه

وسلم غَلَبَهُ الْوَجَعُ وَعِنْدَنَا كِتَابُ اللَّهِ حَسْبُنَا فَاخْتَلَفُوا وَكَثُرَ اللَّغَطُ. قَالَ " قُومُوا عَنِّي، وَلاَ يَنْبَغِي عِنْدِي التَّنَازُعُ ". فَخَرَجَ ابْنُ عَبَّاسٍ يَقُولُ إِنَّ الرَّزِيَّةَ كُلَّ الرَّزِيَّةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ صلى الله عليه وسلم وَبَيْنَ كِتَابِهِ.

When the Prophet ﷺ was on his deathbed, and there were men in the house among them ʿUmar b. al-Khaṭṭāb, the Prophet ﷺ said:

"*Bring me a scroll so I may write for you a document by which you will never go astray after me.*"

ʿUmar said:

"*The Prophet ﷺ is overcome by illness, and you have the Qurʾān — the Book of Allāh is sufficient for us.*"

So the people in the house differed and argued. Some said: *Bring it so he may write for you a document after which you will not go astray.*

Others said as ʿUmar had said.

And when the argument intensified and the voices rose near the Prophet ﷺ, he said:

"*Get up and leave me.*"

Ibn ʿAbbās {رَضِيَ ٱللَّهُ عَنْهُمَا} used to say:

"*Truly, the disaster — the entire disaster — was what came between the Messenger of Allāh ﷺ and his writing of that document, due to their differing and noise.*"

Al-Bukhārī {رَحِمَهُ ٱللَّهُ} narrated in his *Ṣaḥīḥ* from ʿUbādah b. aṣ-Ṣāmit {رَضِيَ ٱللَّهُ عَنْهُ}, who said:

"The Prophet ﷺ came out to inform us about *Laylatu-l-Qadr*. Then two men from among the Muslims began to quarrel.

So he ﷺ said:

خَرَجْتُ لِأُخْبِرَكُمْ بلَيْلَةِ القَدْرِ، فَتَلَاحَى فُلَانٌ وفُلَانٌ، فَرُفِعَتْ وعَسَى أَنْ يَكونَ خَيْرًا لَكُمْ، فَالْتَمِسُوهَا في التَّاسِعَةِ، والسَّابِعَةِ، والخَامِسَةِ

"*I came out to inform you about Laylatu-l-Qadr, but so-and-so and so-and-so argued, and it was lifted, and perhaps that is better for you. So seek it in the ninth, the seventh, and the fifth.*"

Imām Muslim {رَحِمَهُ ٱللَّهُ} narrated in his *Ṣaḥīḥ* from Abū Saʿīd al-Khudrī {رَضِيَ ٱللَّهُ عَنْهُ}, who said:

"*The Messenger of Allāh ﷺ performed Iʿtikāf during the middle ten nights of Ramaḍān, seeking Laylatu-l-Qadr before it had been made clear to him.*

*When those nights passed, he ﷺ gave instructions, and the Masjid (mosque) was deconstructed. Then it became clear to him that it was in the last ten nights, so he commanded [the masjid] to be rebuilt, and he resumed his Iʿtikāf.*

*Then he addressed the people and said:*

يَا أَيُّهَا النَّاسُ إِنَّهَا كَانَتْ أُبِينَتْ لِي لَيْلَةُ الْقَدْرِ وَإِنِّي خَرَجْتُ لأُخْبِرَكُمْ بِهَا فَجَاءَ رَجُلاَنِ يَحْتَقَّانِ مَعَهُمَا الشَّيْطَانُ فَنُسِّيتُهَا فَالْتَمِسُوهَا فِي الْعَشْرِ الأَوَاخِرِ مِنْ رَمَضَانَ

'*O people, Laylatu-l-Qadr was shown to me, and I came out to inform you of it — but two men were arguing, and it was taken away, and perhaps that is better for you. So seek it in the last ten nights of Ramaḍān.*'"

Ibn Khālād said: "*Yaktaṣimān*" means: *disputing.*

When the people would descend upon a place to camp, ʿUmar {رَضِيَ ٱللَّهُ عَنْهُ} used to say:

"*Whenever the Messenger of Allāh ﷺ settled in a place, the people would scatter in the mountain passes and valleys.*

*The Messenger of Allāh ﷺ said:*

**إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشِّعابِ وَالأَوْدِية إِنَّما ذلكُمْ منَ الشَّيْطَان**

'*Your scattering in these mountain passes and valleys is only from the Shayṭān.*'

*So after that, no one would settle in a place except that they remained close to one another until it would be said: "If a cloak were spread over them, it would cover them all."*

Imām al-Bukhārī {رَحِمَهُ ٱللَّهُ} also narrated in his *Ṣaḥīḥ* from ʿAlī {رَضِيَ ٱللَّهُ عَنْهُ}, who said:

"*Adhere to the path and avoid splitting, for I dislike disagreement. Let the people remain united — either upon what I command them with or upon what my companions were upon when I passed.*"

So praise be to Allāh — O Ahl as-Sunnah — you are not like the *Rāfiḍah (An offshoot within the Shiite community)*, who declare one another disbelievers. Likewise, the extremists among them declare one another disbelievers over the smallest matter of disagreement, as is found in the books of sects and creeds.

As for *Ahl as-Sunnah* — then praise be to Allāh, most of their differences lie in understanding *Ḥadīth*, or in acts of worship, which are reported through various wordings. Or perhaps their views differ regarding the grading of a particular narration, whether it is authentic or weak, or something similar — and all of that falls under the causes of legitimate scholarly disagreement as mentioned by Shaykh al-Islām Ibn Taymīyah {رَحِمَهُ ٱللَّهُ}.

You know, O *Ahl as-Sunnah*, that the enemies of the *Sunnah* revile you, and that the enemies of Islām monitor none but you — they are determined to destabilize you by any means.

It is **obligatory** upon *Ahl as-Sunnah* to be equipped and prepared to resolve the problems of the **entire** world — for they are the **most** entitled to that, and the most qualified. Indeed, they are those whom Allāh has granted **understanding** of the Book of Allāh and

the *Sunnah* of the Messenger of Allāh ﷺ in the most **correct** and **direct** manner.

Verily, *Ahl as-Sunnah* comprise the majority of the Islamic world. **However, their division and disagreement, and the ignorance of others about their condition, have led them to be diluted within broader societies.**

We hope that Allāh will grant success to those who call to the *Sunnah* so they may study the state of *Ahl as-Sunnah*, raise awareness about them and their circumstances, and that Allāh may unify their ranks.

O people, it is your right and your duty, O *Ahl as-Sunnah*, to unify the *Ummah* (Muslim society), to bring together its fragmented elements, and to unify its message.

*Rabb al-ʿIzzah* says in His Noble Book:

﴿وَٱعْتَصِمُواْ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُواْ﴾

*"And hold fast, all of you together, to the Rope of Allāh and do not be divided."* **(*Sūrah Āl ʿImrān* | 3:103)**

And the Prophet ﷺ said — as narrated in the *Ṣaḥīḥayn* from the *Ḥadīth* of Abū Mūsá {رَضِيَ ٱللَّهُ عَنْهُ}:

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

"*The believer to another believer is like a building; each part reinforces the other.*"

And in the *Ṣaḥīḥayn*, from the *Ḥadīth* of an-Nuʿmān b. Bashīr {رَضِيَ ٱللَّهُ عَنْهُ}, the Prophet ﷺ said:

تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادِّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهَرِ وَالْحُمَّى

"*The parable of the believers in their mutual love, mercy, and compassion is like a single body: when one part of it suffers, the rest of the body reacts with sleeplessness and fever*."

The *Rāfiḍah* have preoccupied the world with their propaganda machines and caused immense distraction among the people — even turning them away from performing the rituals of *Ḥajj*.

People arrive from all corners of the earth to fulfill their rites and remember Allāh amidst the sacred symbols, but the *Rāfiḍah* emerge in demonstrations, chanting slogans from the *Jāhilīyah—pre-Islamic era*—such as "*Ḥīnī Tuhaymīnī*" (a meaningless, rhythmic chant invented as a slogan of protest).

Who can distinguish, amid such chaos, the voice of truth from that of rebellion? These crowds have trampled sacred order, turning the *Ḥajj* into a theatre of confusion, noise, and ignorant slogans.

None is capable — by Allāh's permission — of confronting this corruption except *Ahl as-Sunnah*.

If *Ahl as-Sunnah* would unify their ranks and firmly hold to the *Sunnah*, they would be an **unshakable** force.

Indeed, this Islamic awakening which Allāh intends for this *Ummah* requires guardianship and **who else is qualified to lead it but *Ahl as-Sunnah*?**

## Remedy for the Emerging Disagreements Among Contemporary *Ahl as-Sunnah*

The disagreements that have arisen among *Ahl as-Sunnah* in our time can, by the permission of Allāh, be resolved through several means, including:

### 1. Judging by the Book and the *Sunnah* (*Taḥkīm al-Kitāb wa-s-Sunnah*)

Allāh, Exalted is He, said:

﴿فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

*"And if you disagree over anything, refer it to Allāh and the Messenger, if you truly believe in Allāh and the Last Day. That is better and more suitable for final determination."* **(*Sūrah an-Nisā'* | 4:59)**

And He, Exalted is He, said:

﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾

*"And in whatever you differ, its ruling is [to be referred] to Allāh."* **(*Sūrah ash-Shūrā* | 42:10)**

And He also said:

﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا﴾

*"And when there comes to them information about [public] security or fear, they spread it. However, if they had referred it to the Messenger and to those in authority among them, then the ones who [can] draw correct conclusions from it would have known it. And were it not for the bounty of Allāh upon you and His mercy, you would have followed Shayṭān, except for a few."* **(*Sūrah an-Nisā'* | 4:83)**

## 2. Consulting the Scholars Among Ahl as-Sunnah (*Su'āl Ahl al-'Ilm min Ahl as-Sunnah*)

Allāh, Exalted is He, said:

﴿فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ﴾

*"So ask the people of the Reminder if you do not know."*
**(*Sūrah an-Naḥl*, 16:43)**

Some seekers of knowledge are content with what little knowledge they possess and begin to argue with all who differ with them. This is one of the most common causes of division and discord.

Imām at-Tirmidhī narrated from ʿAmr b. Abī Umayyah that the Messenger of Allāh ﷺ said:

مَا ضَلَّ قَوْمٌ بَعْدَ هُدًى كَانُوا عَلَيْهِ إِلَّا أُوتُوا الْجَدَلَ

**"***No people ever went astray after having been upon guidance except that they were afflicted with argumentative speech.***"**

Then he ﷺ recited:

﴿مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾

*"They present it to you only as an argument. But they are a quarrelsome people."* **(*Sūrah az-Zukhruf* | 43:58)**

Likewise, among the remedies is:

## 3. Dedicating Oneself to the Pursuit of Knowledge (*al-Iqbāl ʿAlá Ṭalab al-ʿilm*)

When you become aware of your limitations compared to the early scholars and master memorizers like al-Ḥāfiẓ Ibn Kathīr and others, and reflect on their vast achievements across sciences, you become too humbled and preoccupied to criticize others.

## 4. Reflecting on the Disagreements of the *Ṣaḥābah* and the Major Scholars

When you observe their disagreements, and how they maintained mutual respect despite them, you will learn forbearance toward differing views.

And you will come to know that demanding absolute agreement to your opinion without clear conviction only leads to the paralysis of understanding and intellect, and compels people into *Taqlīd* (blind imitation), which is *Ḥarām* in the religion.

Allāh, Exalted is He, says:

﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ﴾

*"And do not pursue that of which you have no knowledge."*
**(*Sūrah al-Isrāʾ* | 17:36)**

## 5. Observing the Condition of the Islamic Society and the Dangers That Surround It

Ignorance of this is widespread among its people. If you focus on the realities of the Islamic society, you will become preoccupied from refuting your brother who disagrees with you on secondary matters. The Prophet ﷺ, when he sent Muʿādh to Yemen, said to him:

إِنَّكَ تَأْتِي قَوْمًا مِنْ أَهْلِ الْكِتَابِ، فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنِّي رَسُولُ اللهِ

*"You are going to a people from the People of the Book, so let the first thing you call them to be the testimony that there is no deity but Allāh, and that I am the Messenger of Allāh."*

**(Agreed upon, from the *Ḥadīth* of Ibn ʿAbbās)**

## 6. Reviewing the Issues Over Which the Contemporary Scholars of *Ahl as-Sunnah* Differ

For they do not differ based on desire or whim. We found approximately thirty issues in which our brothers from *Ahl as-Sunnah* have disagreed — all of them citing *Aḥādīth* with chains of transmission, referring to the sayings of the commentators of those *Aḥādīth*, and supporting their views with what is found in the books of the jurists.

If needed, we will compile and summarize this in a small treatise, Allāh willing.

This topic is of urgent importance and intense longing. And with the will of Allāh, *Ahl as-Sunnah* will eventually refute and silence their enemies — those who mock and belittle them, saying:

"*They differ about everything. They constantly refute one another and quarrel over every minor issue.*"

**But this is the way of the innovators (*Ahl al-Bidʿah*) and the people of desires (*Ahl al-Ahwāʾ*)** in every time and place — to look down upon *Ahl as-Sunnah*.

Ibn Qutaybah {رَحِمَهُ ٱللَّهُ} documented this behavior in his book *Taʾwīl Mukhtalif al-Ḥadīth*, exposing how much of their mockery toward *Ahl as-Sunnah* is rooted in arrogance.

The unjust ones — such as an-Naẓẓām and Abū al-Hudhayl — and others among the enemies of the *Sunnah* have all perished, but the *Sunnah* of the Messenger of Allāh ﷺ remains pure and white — untouched by their mockery.

The enemies of the *Sunnah*, ancient and modern, have fallen silent — while the *Sunnah* of the Messenger of Allāh ﷺ endures, preserved by the promise of Allāh. He says:

﴿إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ﴾

*"Indeed, We have sent down the Dhikr, and We are surely its Guardian."*
**(*Sūrah al-Ḥijr* | 15:9)**

The *Dhikr* includes both the Book and the *Sunnah*, for both are revelation. Allāh, Exalted is He, says:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

"*He does not speak from [his own] desire — it is but a revelation that is revealed.*" **(*Sūrah an-Najm* | 53:3–4)**

The Prophet ﷺ said:

أَلَا إِنِّي أُوتِيتُ الْقُرْآنَ وَمِثْلَهُ مَعَهُ

*"Indeed, I have been given the Qur'ān and something similar to it along with it."*

We are not demanding that the contemporary *Ahl al-Sunnah* must fully agree on the grading of every *Ḥadīth* or its weakening, or even on the interpretation of evidence. This is a matter in which even the *Salaf* — may Allāh have mercy on them — differed, as is well documented in their biographies.

Even the noble angels — peace be upon them — differed. Allāh says:

﴿قُلْ هُوَ نَبَأٌ عَظِيمٌ ۝ أَنتُمْ عَنْهُ مُعْرِضُونَ ۝ مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ﴾

*"Say: It is a great news, from which you turn away. I had no knowledge of the Exalted Assembly when they were disputing."* **(*Sūrah Ṣād* | 38:67–69)**

Dāwūd and Sulaymān (peace be upon them) also judged differently. Allāh says:

...وَدَاوُودَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ... فَفَهَّمْنَاهَا سُلَيْمَانَ

*"And [mention] Dāwūd and Sulaymān, when they judged concerning the field... and We gave understanding of the case to Sulaymān. And to both We gave wisdom and knowledge."* **(*Sūrah al-Anbiyā'*, 21:78–79)**

In the *Ṣaḥīḥayn*, from Abū Hurayrah {رَضِيَ ٱللَّهُ عَنْهُ}, the Prophet ﷺ said:

كَانَتِ ٱمْرَأَتَانِ مَعَهُمَا ٱبْنَاهُمَا، فَجَاءَ ٱلذِّئْبُ فَذَهَبَ بِٱبْنِ إِحْدَاهُمَا، فَقَالَتْ صَاحِبَتُهَا: إِنَّمَا ذَهَبَ بِٱبْنِكِ. وَقَالَتِ ٱلْأُخْرَى: إِنَّمَا ذَهَبَ بِٱبْنِكِ، فَتَحَاكَمَتَا إِلَىٰ دَاوُودَ، فَقَضَىٰ بِهِ لِلْكُبْرَىٰ. فَخَرَجَتَا عَلَىٰ سُلَيْمَانَ بْنِ دَاوُودَ فَأَخْبَرَتَاهُ، فَقَالَ: ٱئْتُونِي بِٱلسِّكِّينِ أَشُقُّهُ بَيْنَكُمَا، فَقَالَتِ ٱلصُّغْرَى: لَا تَفْعَلْ، يَرْحَمُكَ ٱللَّهُ، هُوَ ٱبْنُهَا. فَقَضَىٰ بِهِ لِلصُّغْرَى

"*Two women each had a son. A wolf came and took one of the boys. One woman said: it was your son who was taken. The other said: no, yours was taken. They took the matter to Dāwūd, who ruled in favor of the elder. Then they went to Sulaymān b. Dāwūd and told him. He said: bring me a knife so I may divide him. The younger cried: Don't! May Allāh have mercy on you — he is her son! So he ruled in favor of the younger.*"

Abū Hurayrah {رَضِيَ ٱللَّهُ عَنْهُ} said:

"*By Allāh, I had never heard of the word as-Sikkīn (knife) until that day — we used to say al-Midyah.*"

So this is my sincere *Naṣīḥah* to my brothers from *Ahl al-Sunnah*, purely for the sake of Allāh. And I ask Allāh to grant them victory and success.

*May the blessings and peace of Allāh be upon our Prophet Moḥammad, his family, and his companions — abundant and continuous.*

*“This work, authored by the noble Imām, Shaykh Muqbil b. Hādī al-Wādiʿī {Raḥimahullāh}, is not a critique of personalities or a commentary on factions. Rather, it is a sincere Naṣīḥah — rooted in knowledge, humility, and prophetic guidance — aimed at guiding the Ummah back to clarity, unity, and mutual respect within the framework of the Qurʾān and the authentic Sunnah, upon the understanding of the Salaf.”*